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CONDITIONS.

THE CHRISTIAN SECRETARY.

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AND

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REPORT

Of the Board of Managers, for the year ending

April 25, 1830.

Continued from page 77.

Boys' Boarding School.

THE subject of schools has occupied a large share of Mr. Boardman's attention; and though unsuccessful in some attempts, it is apparent that much is already gained, and the indications of further success are promising. "The boys' boarding school," says Mr. B. "which was commenced in Maulmein, has been in operation and open for students ever since our arrival here, but received the accession of only one person, (a Karen youth,) till September 1829, when a day school was opened in connection with it, and the English language began to be taught. Immediately after this, there was a considerable increase, mostly however, of Indo-Chinese boys. Six-Tavoy boys only have entered the school, and those continued but a short time. The day school now consists of a few Karens, Portuguese, 3 or 10 Indo-Chinese, and four others, who accompanied us from Maulmein. More than half of them belong to the boarding school; and it gives me pleasure to add, that the five oldest are hopelessly pious. Three of them were baptized a few days since. It is a circumstance that argues strongly in favor of boarding schools, that while none of those who are not boarders, seem affected with divine things, there is not one boarder of those arrived at years of reflection, who has not manifested more or less religious concern.

Day School for Girls.

There is so little disposition in all the East to favor female education, that similar difficulties exist wherever the work is undertaken, and they are only to be surmounted by perseverance. Soon after her residence in Tavoy, Mrs. Boardman attempted the introduction of a school system, like that which is now common in Bengal, but met with continued opposition and discouragement in her benevolent work, till the spring of 1829. She could not for months find one competent person who was willing to teach, but ultimately succeeded, and is now a most interesting and flourishing school of 21 scholars, taught by a Tavoy female. The work thus happily commenced, under the blessing of God, may be expected to recommend itself to the consideration of the reflecting, as it has in other parts of India, and female schools become an object of favor. The expense of a day school is not yet accurately ascertained. Mrs. Boardman has adopted a plan by which the pay of the teacher is to be graduated as it is learnt by the scholar, but whether the system can be carried into general operation is unknown.

It was just at this point in the affairs of the station, that a fearful rebellion commenced at Tavoy; the natives having risen upon the British, to recover the Province out of their hands. (See Magazine for May.) For a time, our able and esteemed Missionaries were in the most imminent danger, the balls of the enemy piercing their dwelling in every direction. Instant flight was indispensable to their preservation, yet to add terror to the scene, the personal enemies of Mrs. B. seemed to forbid. Her health, which had been wasting for months, experienced a sensible shock by the death of her dear daughter, but just before. However, encouraged by the kind invitation of the Commandant's lady, to take shelter at her house, she made the attempt, and was preserved. During the progress of the conflict, a steam vessel was dispatched for Maulmein, for troops, and Mrs. B. with others were urged to take passage there, to which she consented; which measure proved highly beneficial for the entire recovery of her health. We cannot pretend to give details, and it may be sufficient to say that the enemy party was subdued at the close of a week, and peace restored; but not without the destruction of much property, in which the Mission premises had a common share. It might be supposed, that many months must elapse, before such a calamity, before the schools and operations of the Station could be reorganized or resumed; but a more favorable result, under the blessing of Providence, has been effected. A letter from Mr. Boardman, after returning with Mrs. B. from Maulmein, furnished the following gratifying particulars:

"We left Maulmein on the 3d, and arrived on the 7th inst. The mission premises

which I had repaired before leaving the place, (to go for Mrs. B.) had been faithfully watched and kept in order by the young Indo-Christian, and others whom I had appointed. We are all, through divine mercy, in good health; our little church are all together; the school is larger than ever before, and our worshipping assemblies better attended. About 40 Karens have visited us, loading us with presents since our return. None were more delighted to see us than they."

Rangoon.

This earliest seat of missionary labor in the Burman empire has for a time had no place in our annals. The church gathered here, with many prayers and tears, was broken and scattered by the violence of war, till few traces of it remained. It seemed for a season, as though God had forgotten to be gracious, and regarded not the cry of his people; but his subsequent dealings have shown that his mercy endureth forever, and his faithfulness to all generations. A second church has been established, and what adds much to its interest is, it was accomplished by native instrumentality. On the close of the war, Moung Thah-a, an old disciple of the place, returned to it, and in the absence of the American teachers, did what he could to raise again the standard of the cross. He went from village to village, preaching Christ, which drew around him numbers who before had heard the Gospel, but suppressed the convictions excited by it. Their exercises having terminated at length in a settled reliance upon Christ, they asked for baptism, and he consented. The work of conversion continued and increased, and others applied for the same privilege, when he declined. It occurred to him, that he might be acting without that sanction which he ought to receive from those who were in the ministry before him, and he repaired to Maulmein for instructions. The sentiments entertained by our brethren in relation to him, and the course they adopted, are best expressed by themselves. "January 4th, 1829," Mr. Judson says, "We commenced the year with an auspicious event—the ordination of Ko Thah-a, as pastor of the church in Rangoon. He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But if it had been left to us to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah-a, is the man we should have chosen. His age, (fifty-seven,) his steadiness and weight of character, his attainments in Burman literature, which though perhaps not necessary, seem desirable in one taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment." Subsequently he adds, "We love him as a brother Missionary, an humble, conscientious faithful servant of the Lord Jesus." We cannot but recognize in this event, an auspicious presage of the rapid spread and final triumph of the Gospel in Burmah. Soon after his ordination, he took leave of the brethren, and returned to the scene of his appointed labors. Successive communications since received, show that he is a chosen instrument of God, to carry forward the purposes of his mercy. Thirteen have confessed their faith openly, and been baptized by him; on the 14th of August last he had thirty hopeful inquirers.

Amherst.

The history of this Station resembles somewhat that of Rangoon. It is on the Martaban river, about thirty miles from its mouth, and was once fixed upon as the principal seat of the Mission. Hither Mrs. Judson was conducted by her husband, after the release of the brethren from captivity at Ava, when it became the scene of her last labors; and though the mission was afterward removed to Maulmein, the seed sown had taken root. Its present state may be described, by an extract from Mr. Judson's Journal, dated Feb. 22d, 1829. "We have ordained Moung Ing pastor of the church at Amherst. That church consisted of three; to them are now added, the new pastor and his wife. May the five become five hundred, and the seed formerly sown in weakness and tears, spring up and bear fruit. May the last efforts of the one we have lost, whose setting rays sunk in death beneath the Hope tree, prove not to have been in vain; and may the prayers that ascended from her dying bed, be yet heard and answered in blessings upon Amherst."

Converts in the 42d British Regiment.

Being in the vicinity of the army, the Missionaries at Maulmein have lately held occasional evening meetings, conducted in English, for the benefit of the soldiers, and though adverse to any material interruption in their native work, have found a blessing on those labors. Three have received the truth in love, and were baptized the 22d of March, 1829. It was thought expedient not to admit them into the church at Maulmein, but to recognize them as a distinct Christian community, in his Majesty's 42d Regiment. May this little one become a thousand.

Monrovia, on the Western Coast of Africa.

We need not repeat the views of the Board heretofore expressed in relation to the importance of this Station, nor the claims which it has upon us; the field is wide, and should be occupied. Since the death of Rev. Lott Cary, no communications have been made directly to us, from the Colony, nor has any Missionary

been sent thither; but, it gives us great pleasure to say, that the Rev. Benj. R. Skinner, late of the Theological Institution at Hamilton, is now engaged for the Station, and holds himself ready to embark with his family, at the pleasure of the Board. He would be sent out without any delay, but for the consideration of the climate, and the comparative safety of arriving there in the fall or winter, rather than in the summer. In the mean time, Mr. S. may be advantageously occupied in promoting the interest of his mission at home.

From an individual who spent the last summer in Monrovia, we learnt that the Mission school at Cape Mount, has been given up by the man who succeeded John Rovey, and that the situation is again open to a teacher, who may be appointed by this Board. He also informs us, that the Baptist church is in a prosperous state, and that two of the Swiss Missionaries were residing at Monrovia, in habits of friendship with all around them.

AMERICAN STATIONS.

To this important branch of their labors, the Board has devoted a large share of attention. It has been an object with them, to secure the best information which circumstances would allow, in relation to the condition of the Indians, and particularly of the tribes among which they have established Missionary Stations, together with the means best adapted to their improvement. The result has been an increased conviction of the expediency of providing for them a permanent home without the States and Territories, westward; where under the fostering care and protection of the Federal Government, they might enjoy the rights and exercise the prerogatives of a free people. In this conviction they are not alone, but find themselves sustained by enlightened Statesmen of the present, and several preceding administrations, whose opinions were formed from experience and observation. An important question to be settled, was, whether a suitable tract of country could be found for their accommodation and comfort. To be certain of this, the Board has followed up its former investigations, by a second survey by Mr. McCoy, who reports that there is no doubt upon that subject—that a judicious apportionment of the lands selected, will give to each tribe, all that will be necessary for their convenience and subsistence. In agreement with the views and sentiments thus formed, and in obedience to the instructions of the Convention, the Board has renewed its Memorial to Congress, asking that provision may be made for the pupils of their various schools, together with such others as may be disposed to join them. The result of this application is still pending. There can be no doubt, that our petition, if separately considered, would be granted; but being involved with the general question of removing all the Indians from the States and Territories, no decision has been made upon it. It will readily be perceived, from the facts presented, that the present circumstances of many tribes of Indians, must be unfriendly in their aspect upon the Mission establishments among them. The details of particular Stations will show in what manner they are affected.

Carey.

This Station is on the river St. Joseph, among the Puttawatomies, 25 miles southeast of Lake Michigan, in Michigan Territory. Missionaries—Rev. Isaac McCoy, Mrs. McCoy, Mr. Johnston Lykins, Mr. Robert Simerwell, and Mrs. Simerwell. In the absence of the senior members of the family, the superintendence has devolved on Mr. Simerwell, who has conducted the affairs of the Mission, with prudence and discretion. We are not aware of any material alteration within the last year, except that the number of boarders may be reduced. The school which was heretofore very large, we believe may now be estimated at fifty. It has been under the charge of a competent teacher, expressly provided for the purpose. The hopes of the missionaries, have occasionally been raised, by indications of religious thoughtfulness in the children, but no conversions have taken place.

It was stated in the last report, that nearly all the lands of the Puttawatomies, had been purchased by the Government, shutting them up on a small reserve about ten miles square. Anticipating that even this must soon be relinquished, no ambition exists in them to cultivate the soil, and they are consequently destitute of the comforts, and often of the necessities of life. The only hope that remains for them is, in a removal to a situation, where they shall feel themselves at home, and where they may be taught the utility of husbandry, and feel the usual inducements to its prosecution.

Thomas.

This Station is among the Ottawas, on Grand River, of Lake Michigan, about 40 miles from its junction with the Lake. Missionaries, Mr. Leonard Slater, Mrs. Slater, Mr. Jotham Meeker, and Miss Susan Thompson. The Boarding School averages at present from 15 to 20, but arrangements are making for its enlargement. The location of this tribe justifies the expectation, that they will remain as they are, at least for several years, and of course warrants the adoption of measures to introduce agricultural habits among them where they are. Some have provided themselves with comfortable houses, and with in the last year, a grain and saw-mill have been erected, partly at the expense of the Indians.

We have reason to believe that the Missionaries are unwearied in their exertions to diffuse religious instruction around them, though no

animating fruits of their labor yet appear. They have made some progress in the language within the year; which, when acquired, will give them a decided advantage in all appeals to the heart and conscience. Two female assistants, and a farmer, are expecting to join this Station in the month of June.

Valley Towns.

This station is on the head waters of the Hiwassee, Cherokee nation, North Carolina.

Missionaries—Rev. Evan Jones, Mrs. Jones, Kameeda, or John Wickliffe, licensed Exhorter, John Timson, Interpreter. The Boarding School at this place, chiefly under the instruction of Mrs. Jones and her daughter, has been kept up at the full number of 21, and gives evidence of patient labor on the part of the teachers, and of successful application by the pupils. The following extract from the Report of the Superintendent in relation to two of them, fully corroborates this opinion:—"Ann Judson, a Catawba, is just removed from us. She is a member of the church, can read, write, and cast accounts; works well at her needle, can spin and weave, and is ready at house work. We are well satisfied with her experience and conduct. Eliza Greene, a full Cherokee, fourteen years of age, can read, write, and cast accounts; works well at the needle, is able to cut out and make up any garment worn by Indian men or women; can knit, spin, weave and cook well. She learns readily when at school, but is too much attached to the old Indian customs when at home, which greatly retards her progress." The District School, at Nottely, sixteen miles distant, has been taught about one half the time for the last year; but some families having removed, who patronized it at the beginning, it has become less an object of interest to those who remain. The arrangements adopted by the Board at this station, recommended themselves by every year's experience. Their Missionary is unincumbered with any considerable farming establishment, and devotes himself to evangelical labors, since which a special blessing has attended him. There were indications in the early part of 1829, of more than ordinary attention to religion among the Indians, which still continue. June 14th, Mr. Jones writes: "Two Cherokees, Kameeda and his wife, neither of whom has any knowledge of the English language, gave us an account of a work of grace on their minds, and the happy change it had produced, which caused a thrill of wonder and joy to pass through the audience. A great number of people were present. Two white females also professed faith in the Redeemer. They were all baptized, and afterward sat down to commemorate the death of Christ. It was the most interesting day we have ever witnessed at this place." In January of the present year, he adds, "Every meeting some new cases of anxious inquirers occur. Our brother Kameeda, whom we now call John Wickliffe, was licensed last church meeting; and he intends to devote himself to the work of proclaiming Jesus to dying sinners, all the time he can spare from the labor necessary to support his family. He is a man of good understanding, ardent piety, and possesses, in a high degree, the confidence of the people. He has purchased an improvement two miles from the Station, and removed to it for the express purpose of getting more instruction in the doctrines of the gospel." By the last intelligence, there have been baptized at this Station since its establishment, 24.

Withington.

This station was among the Creeks within the State of Alabama. From the Report of the last year, it might be inferred, that unless the prospect brightened, it would, at this time, be given up. We regret to say, that nothing has occurred to revive our hopes, so long as the Indians remain where they are. Being themselves exceedingly degraded and corrupt, every evil influence with which they are surrounded, acts upon them with augmented force. It was with painful emotions that our devoted Missionaries turned away from those for whom they had so often prayed, and so long labored; and more especially, from the poor slaves who had been converted to God, by their instrumentality. Yet to continue the Mission would have been a misapplication of the funds, the slaves themselves not being permitted to attend worship, except it were without the knowledge of their masters. Mr. Compere who has established himself in the neighborhood of Montgomery, still visits them occasionally, to refresh their fainting spirits with the bread of life.

Hickory Log.

This station is among the Cherokees in Georgia. Attached to it is a day school, attended by about 20 children, under the instruction of the Rev. Duncan O'Brian. More might be accommodated; but either from poverty or negligence, they do not avail themselves of the opportunity. The Rev. L. Meeks visits the station quarterly, and gives a favorable report of the progress of the children in knowledge. The pastoral labors of Mr. O'Brian are divided between Hickory Log and Tinsawatta, where he has seen some fruits of the Spirit. At the close of one devotional meeting, at which exhortations had been given in Cherokee, many, he says, came forward, bathed in tears, and knelt down, in token of desire for the prayers of God's people.

Sault de St. Marie.

This station is in Michigan Territory, 15 miles below the south-east termination of Lake Superior.

Missionaries—Rev. Abel Bingham, Mrs. Bingham; Miss Brown, Assistant School Teacher, and Mr. Tanner, Interpreter. Although there is no farm attached to this establishment, the duties of it are multiplied and arduous. Mr. Bingham commenced a day school after his arrival, in the fall of 1828, which was largely attended, and which remains in a flourishing state, embracing an average number of more than 40 children, 12 of whom are boarded in his family. To this he devotes a considerable part of every week day; besides which, on the Sabbath, he preaches at 11 o'clock to the citizens, including the officers and soldiers of the garrison; at 3 in the afternoon to the Indians, and in the evening to a French congregation, affording to all the population, the means of religious instruction. Nor have these untiring labors, it is believed, been in vain. A reform, at least in some of the Indians, has been apparent, while a few profess to have derived saving illumination from the gospel.

New-York Convention.

Report of the Board of the Baptist Missionary Convention of the State of New-York—As Executive Committee of the Board of Managers of the Baptist General Convention, for the Indian Missionary Stations in the State of New York, embracing the Conventional year ending October 20th, 1829.

While your Committee gratefully acknowledge the goodness of God which has ever accompanied their efforts to enlighten the ignorant and perishing Indians, they would be allowed to say, that the last year has been rather a season of preparation for more concentrated operations, than of a vigorous prosecution of the plan formerly pursued. In consequence of the purchase of a lot of land at Tonawanda, on which to collect and amalgamate the three Indian schools, (of which you have before been apprised,) operations were discontinued at the Oneida and Squacky Hill stations in Nov. 1828. The erection of buildings, and other preparations for a removal of the school to the new station at Tonawanda, rendered it necessary to suspend the course of instruction in the school at that place, from April last, to the last of the present month, (Oct.) A framed house, and a log house have been built upon the new premises, which, with other betterments made during the year, are valued at 450 dollars. A native church was formed at this station in June last, consisting of fifteen members, besides the mission family. Four Indians have since been added by baptism, among whom are Jameson, the interpreter, and Little Beard, a distinguished Chief. The native disciples for piety and stability of character, are not surpassed by white members in our most exemplary churches. The Indians have erected a timber Meeting-house, at their own expense, except thirty dollars for glass and nails, appropriated by your Committee. We have also appropriated forty dollars for the benefit of the Indian youths studying at the Baptist Seminary at Hamilton. The general prospects of the Mission are promising.

Choctaw Academy.

The Board having received no information from this institution for the year that now closes, are unable to report its condition.

The health of the Missionaries.

It was with deep concern, that we received intelligence last fall of the declining health of some of our Missionaries. Mr. and Mrs. Wade, and Mrs. Boardman, were particularly indisposed, but letters since received, assure us of their entire recovery. We advert to the fact, as a just occasion of gratitude to God for his merciful interposition, and with the hope that it may excite more generally a spirit of prayer for the lives of the Missionaries. They are few in number, and the removal of only one would be an immense loss to the heathen, since it must be years before another could be qualified by the acquisition of the language to the place. They are, moreover, in an exhausting climate, and voluntarily subject themselves to excessive labour and fatigue. We have no doubt that they seeing so much to be done, and so few to do it, and attempting by over action to supply the deficiency, have contributed to induce and aggravate their infirmities. But while on this subject, we may be allowed to say that it is not for their lives only, but their usefulness, that importunate intercessions are desired. They express themselves strongly in every communication in relation to it. The belief that the brethren of their native land remember them in all their prayers, encourages and emboldens them to go forward. Their work is appalling in view of any agency but that of Omnipotence, and on the sovereign grace of God alone they rely. The sentiments thus expressed in reference to the Missionaries in the east should be cherished in their fullness for those in the west.

Appointment of Missionaries.

It is not only very important that the Missionaries we have should be preserved, but that others should be appointed to strengthen their ranks and commence new Stations. The extent of territory to be provided for, and the wretched condition of the heathen alike demanding it. The Board has received the most urgent appeals on this subject, enforced by considerations affecting to the heart. The wants of whole Provinces have been pointed out on which the light of Revelation has never shone, together with the moral obligation and pecuniary ability of our numerous churches to supply them. The facts we were compelled to acknowledge, nor could we reasonably doubt, that on due

CHRISTIAN SECRETARY.

HARTFORD, JUNE 12, 1830.

CONNECTICUT BAPTIST CONVENTION.

There ever looked forward to the meeting of this Convention, as a period when we are permitted to become more intimately acquainted with the Redeemer's kingdom—to witness the greetings of brethren, whose distant places of abode frequent interviews; and to observe the labors of our friends, in devising ways and means for the preaching of the Gospel, and in preparing their free will offerings, to replenish the treasury of the General Convention—and the objects of general utility and benevolence.

The session held at Mansfield, which commenced on the 10th inst. was one of peculiar interest, where devotion was evinced towards benevolent objects before them, and a great degree of unanimity prevailed, as to the adoption of measures calculated to foster objects dear to the heart of the Christian. It was gratifying to notice the attention of fathers in the gospel, who, although they are of age, indicate that they are much nearer salvation than when they first believed, are yet desirous to be present, and to labour for the furtherance of the Kingdom, which they have devoted many years of life to promote.

At 10 o'clock, A. M. the Convention was called to order by the President, Rev. Rufus Babcock, when a full representation from the churches assembled at the commencement of the session, at 4 o'clock the Convention adjourned, to hear the annual report, which was delivered by Rev. Pierpont, a very attentive audience. During the report, the speaker, the more impressively to show the importance of being "fervent in spirit," very alluding to the recent very sudden death of a respected brother, the Rev. Isaac Kimball, in the close of the discourse, and before the collection for missionary purposes, the new Missionary hymn was delivered by Rev. Pierpont, which was a very attentive audience. During the report, the speaker, the more impressively to show the importance of being "fervent in spirit," very alluding to the recent very sudden death of a respected brother, the Rev. Isaac Kimball, in the close of the discourse, and before the collection for missionary purposes, the new Missionary hymn was delivered by Rev. Pierpont, which was a very attentive audience.

TATR PRISONS.—A

on of the Maine Le-establishment of a Prison, by the war of the inspectors; at shall be taught the receive moral and care of it is to de-duty warden, the as the warden may to purchase the ne-naplan's salary is in-of the additional la-

COLLEGE.

stances had their quar-measures were at-reception of the CASE, who is expec-The Board, in the SACS of New York has fully redeemed been reposed in them of Messrs. Chase Gentlemen of the in-most commanding thus organized, with had a lustre upon the

ASSOCIATION.

body, was held at in Willington, Ct. on the 15th inst. But if I carry how those ought to be of God, which is the pillar and ground of as taken, for destitute as Baptist Ministers, Rev. by the choice of Rev. G. B. Atwell, Rev. A. Broun, were read in the after-blessed favoured with a presence of the Lord in the past year, is 228, ten churches, seven and ten of them Sabbath Schools there, and 461 Library v. Rev. Daniel Wilbur, a discourse from there was preaching at D. Converse, of Grafton, by Rev. Harrington of Sumner, R. I. The business was transacted by Rev. Northern Baptist of 38. "Pray ye them that he will send fire collection was taken offered a concluding The proceedings were unusually harmonious were conducted with unanimity, and brotherly prayers fervently. The occasion was interesting from the last nine months, added to the church converts and the churches, exerted who took a part in the enhanced the pleasure of the Convention at 4 o'clock in the afternoon, a very animated session. "What a vision of God, was given with purpose of heart." The Convention resolutions in favour of ardent prayerful devotion was passed, as often as the meeting, to be held at a Stafford, on the Association will meet in Woodstock. The Convention introduced the introduction of persons were baptised by succeeding the

authorized to draw on the Treasurer in their favor for that amount.—Report accepted.

Bill concerning crimes and punishments, read second time.

Bill repealing an act authorizing the county of Fairfield to erect a work house was now taken up. The bill passed.

Resolution of John S. Peters, commissioner of the State Prison, was read and accepted.

Resolution appointing Samuel H. Huntington commissioner of the State Prison in the place of John S. Peters resigned—laid upon the table.

Resolution that the Comptroller report to this assembly what sum is now due from the United States to this State for expenditures in the late war, passed.

Resolution that the military parade on Election days, be hereafter dispensed with, and that the Legislature will hereafter assemble without such escort, passed.

The House then adjourned.

Saturday, May 29.

Mr. Williams, of Stonington, obtained leave of absence during the remainder of the session.

Committee on pedlars hawkers, &c. reported a bill providing that all pedlars shall be prohibited from trafficking without first obtaining a licence of the town clerk, for which they shall pay the sum of \$15 annually into the treasury of this State, on penalty of \$50, no licence to be granted for a longer period than one year, nor for a shorter period than three months—read first time.

Resolution appointing Charles Douglas Judge of Probate for the district of New London for the year ensuing, passed.

The committee on banks, and to whom was referred the petition of Elisha F. Brandegee and others, reported a bill in form incorporating a Fire Insurance Company in the town of Berlin. Report accepted and bill passed.

Report of the adjutant General was received and laid upon the table.

The committee to whom was referred the report of the State House building committee reported that the sum necessary to complete the building was \$2,500, and recommended an appropriation not exceeding that amount. After some debate the report was laid upon the table until Wednesday next at 2 o'clock, P. M.

Bill in form upon the petition of Samuel Dellaven came from the senate negative. A committee of conference, consisting of Messrs. Burrell and White, of B. were appointed.

Bill to incorporate Middlesex County Bank read second time.

Bill for an act in addition to and in alteration of an act entitled an act for forming and conducting the military force read second time and referred to a select committee.

Bill constituting the town of Ashford a Probate district read third time and passed.

Bill for the regulation of civil actions read third time and laid upon the table.

Bill constituting the town of Killingly a Probate district read third time and passed.

Bill in form upon the petitions of Amos Kirby and Leonard Cowan read third time and passed.

Bill for the relief of Augustus Hyde read third time and passed.

Bill prohibiting the circulation of bank notes of a smaller denomination than five dollars, of banks not incorporated by this State, after the 1st September next, read third time and after several unsuccessful attempts to amend by excepting the banks of New York city, Massachusetts and Rhode Island, the bill passed.

Bill extending exemptions from the performance of military duty read third time; a motion to refer the bill to a select committee was lost—ayes 65, noes 74.

The House then adjourned.

Monday, May 31.

The committee appointed to take into consideration the expediency of making a further appropriation for the education of indigent deaf and dumb in this state reported a resolution appropriating the sum of \$2500 annually, for three years. Resolution passed and report accepted.

Bill constituting the town of Meriden a Probate district read first time.

Bill to suppress pedlars, hawkers, and petty chapmen read second time.

Bill for the regulation of civil actions was resumed. The bill provides that property attached need not be removed, the officer attaching the same shall leave a copy of the attachment, together with an inventory of the property so attached, with the town clerk, in such town where the property shall be attached. After several unsuccessful attempts to amend, the bill passed—ayes 69, noes 66.

Bill in addition to and in alteration of an act entitled an act for forming and conducting military force read second time and referred to a select committee, to whom was referred a similar bill.

Bill extending exemptions from the performance of military duty was now taken up, the question being upon an amendment offered by Mr. Sedgewick providing that the commanding officer of any military company may empower any subaltern or inferior person to serve any warning, the amendment was adopted, the bill then passed.

Bill constituting the town of Voluntown a Probate district read third time and passed.

Bill relative to highways and bridges read third time. Mr. Gray moved an indefinite postponement—carried.

Bill relative to executions read third time and lost.

Bill exempting firemen of the town of Waterbury from the performance of military duty read third time and passed.

Bill in relation to the settlement of towns read third time and passed.

Bill providing that sheriffs shall not receive a greater sum from their deputies than ten dollars read third time and passed—ayes 100, noes 24.

Tuesday, June 1.

A resolution from the Senate, on the petition of Thomas Wesley, now under sentence of death in New-London county jail, for the crime of rape, commencing his punishment to confinement in the State Prison during his natural life—passed.

A resolution appropriating \$300 for the purchase of the copies of Stuart's Washington and Trumbull's Singing of the Declaration, was lost.

A resolution passed, authorizing the Directors of the State Prison to proceed to the erection of a separate building for the confinement of female prisoners.

William M. Holland was appointed a Director of the Hartford Bank, on the part of the State.

A bill passed, constituting the town of Meriden a Probate district.

Afternoon.

A bill passed, constituting a part of the town of Farmington a new town, by the name of the town of Avon.

A bill passed, incorporating a bank at Middletown, to be called the Middlesex County Bank; ayes 114, noes 77.

A bill authorizing the nomination and appointment of 62 additional firemen in the city of New Haven—passed.

From the Boston Centinel, June 2.

LOSS OF SHIP BOSTON.

An unusual degree of sensation was excited yesterday in this city, by the melancholy tidings of the loss of the packet ship Boston, and the death of the young lady who perished by exposure in the boat. This strong and elegant ship, one of the finest packets that belongs to the country, was struck by lightning in the Gulf Stream, six days out from Charleston, and burnt to the water's edge. We present the details below, as furnished by Capt. Mackay.

Capt. Mackay gives the following particulars of

the loss of that excellent ship.—On Tuesday the 25th May lat. 39, 31, lon. 63, 46, commenced with fresh breeze and squally weather—at 2 P. M. heavy rain, which continued until sunset—at 5 P. M. a strong light breeze from the South West, and dark and heavy clouds rising from the Westward—at 9 the wind hauled to the Westward—at 10 P. M. a heavy cloud began to rise in the S. West—at 10, 30, sharp lightning, clued up the top gallant sails, and hauled the mainsail up; at eleven, heavy thunder and sharp lightning, the second flash struck the ship, burst the main royal from the gaskets and burnt it; knocked down the Steward and Isaac Hopkins a sailor, and filled the ship full of electric fluid; we examined the ship immediately to ascertain if the mast were injured or the lightning had passed through the deck; but the mast appeared uninjured, a bright compass resting on each royal mast head. We single reefed the mainmast sail, and were about to haul the main sail when we ascertained that the ship was on fire; we immediately cleared the main and after hatchways to get at the fire, heaving the cotton overboard and cutting holes in the deck, plying water in every direction—but all in vain; the cotton in the main hold was on fire, fore and aft, on both sides, burning like tinder. Our only alternative was to clear away the boats and get them out, part of the crew and passengers at work keeping the fire down as much as possible by drawing and heaving water, the scuppers being stopped up; we stored water casks over holes cut in the deck and in the main hatchway; starting the water, but all to no good purpose, for before we could get the long boat over the ship's side, the fire had burst through the deck and out the larboard side of the ship. The flames raged with such violence and consumed the vessel so quick, that nothing could be saved from the wreck. We got about forty gallons of water, and provisions sufficient on a short allowance to keep the passengers and crew alive for three weeks, almost every thing else was burnt up in the ship even the masts, watches, and other articles, all destroyed.

At 3 A. M. the main and mizen masts were burnt off below deck, and the masts fell in the water at half past 3, the passengers and crew were all in the boats; the flames had then reached the fore-castle, and the ship was one complete flame of fire fore and aft. The passengers had exerted themselves to the utmost to assist us. The officers had with unwearied exertion, coolness, and persevering activity done all that men could do. The ship's crew worked like horses and behaved like men; but all would not do. About three hours time had changed one of the best ships that ever swam to a complete volcano, and 23 persons cast adrift on the open ocean. The cabin passengers were, a Mr. Isaac Coffin and servant, Dr. William Boag and his sister, Miss Annella Boag, Mr. Niel McNeil, and Mr. Samuel S. Osgood. It was then raining and the sea was running high, and every person drenched through with water; in this situation the constitution of Miss Boag, the only lady passenger, soon gave way. This amiable young lady's firmness of conduct at the first alarm of fire and during the whole dreadful scene, is worthy of the highest praise. To the divine will of her God she submitted without a murmur, and at 11 o'clock on Wednesday, in the boat, she died in the arms of her brother, thanking him in the most affectionate manner for his kindness giving her blessing to us all. On the following day she was buried with the Church service, our situation not admitting of the corpse being kept longer in the boat. We remained in the boat near the wreck of the wreck, two days, and at 3 o'clock, P. M. on Thursday, were taken on board the brig Indus, of Liverpool, Nova Scotia, from Demarara, with his officers and crew treated us with every kindness and attention. We remained on board the brig two days, when Sunday morning, May 30th, falling in with the brig Camilla, Capt. Robert B. Edes, was good enough to offer us a passage to Boston, and received us on board his vessel.

The Boston was valued originally at \$26,000, on which amount she was at first insured. The first policy having expired, not long since, she was insured at \$20,000; \$10,000 of the sum was insured at the Commercial office, and \$10,000 at the New England office in this city. None of the cargo, we are informed, was shipped on account of the Company. It is believed to have been on English or Charleston account. It consisted in whole or principally of cotton.

Dreadful Shipwreck.—A shipwreck, attended by a melancholy loss of human life, took place, on Friday night last, off the island of Barbadoes. The New York, Capt. Crosby, from New York, on Saturday, with 300 passengers, board, men, women, and children, was caught in a gale from S. W. and at ten o'clock, P. M. during a dense fog, she struck on the rocks at Pothover, to the northward of Barbadoes island, off the Welsh coast. About 200 of the passengers saved themselves by reaching the rocks; the remainder, amounting to about 100 souls, were, dreadfully relate, drowned. These are all the particulars which have, as yet, been received in Liverpool, of this most dreadful and heart rending catastrophe.—Liverpool Advertiser, April 19.

From the N. Y. Daily Advertiser.

Murder.—About 4 o'clock on Sunday morning, Henry Comb, with others, entered the store of Mrs. Voltee, at the corner of Orange and Chatham streets, for something to drink, and Comb was spoken to by one of them, and not answering, he being deaf, he was knocked down, and thrown or dragged out, and then beat and kicked so that in a few minutes he was a corpse. Verdict of the Coroner's inquest, that he came to his death by blows and kicks inflicted by George Griffin and Edward Johnson, and others unknown. The two named, with one other person named Thomas Scott, have been committed, and will be held for trial.

The Salem Murder.—The number of persons now confined charged with the murder of Mr. White, either as principals or accessories, is seven, viz. Richard Crossfield, Daniel Chase, Benjamin Selman, Joseph J. Knapp, Jr. John Francis Knapp, and John C. R. Palmer. They are said to be all young men of good education, and formerly to have moved in respectable society. The Salem Gazette says:—

One of the incidents related by Knapp, in his confession, is worthy of notice, as an indication of the remarkable cold bloodedness with which the assassin pursued his "dreadful trade." At an interview which Knapp had with him in the centre of the Mall, he informed K. that he had seen it stated in the newspapers that 13 stars were found in the body, but that he did not give more than four or five. Knapp replied, that perhaps he was a little agitated, and could not remember exactly. The assassin said, "No, for after he had done for the old man, he put his fingers upon his pulse, to make certain he was dead."

The Philadelphia Gazette of Saturday, says—Our venerable fellow citizen, SAMUEL COATS, departed this life last night. He passed to his grave full of years and honor. His life was useful, and his memory will long be regarded with affection and respect.—Ibid.

BALTIMORE, June 4.—We regret to announce the occurrence, soon after midnight of Thursday, of a destructive fire at the Warren Factory, on the Gunpowder Falls, about twelve miles from this city. It occurred, we learn, in what was termed the "small mill," where the process of carding and spinning was carried on. This mill, together with an adjoining building containing an extensive and valuable apparatus for printing cotton cloth, was totally consumed with its contents, which include a quantity of goods. The ravages of the fire were confined to the two houses just named, although the

principal building was not more than one hundred yards distant. We learn that on the property burnt, there is insurance to the amount of \$30,000, effected, we believe, in offices in the eastern cities. It is supposed, however, that this amount will not cover the loss sustained.—American.

Indian Hostilities.—Extract of a letter from an officer in the Army, dated Prairie Du Chien, May 6, 1830.

"When coming down the Mississippi on a raft of timber a war party of Sioux came to me and landed on the raft, but did not offer any violence. They were seventy strong, and well armed; and when they arrived at the Prairie, they were joined by thirty Menomies, and then proceeded down the river in pursuit of the Sacks and Foxes, who lay below. This morning they all returned, and reported that they had killed ten of the Foxes and two Sacks. I saw all the scalps, and other trophies which they had taken; such as canoes, tomahawks, knives, guns, war clubs, spears, &c. A paddle was raised by them in the air on which was strung the head of a squaw and the scalps. They killed the head chief of the Fox nation, and took from them all the treaties which the nation had made since 1815. I saw them and read such as I wished. One Sioux killed, and three wounded, was all the loss of the Northern party. The Winnebagoes have joined with the Sioux and Menomies, and Potawatomes have joined with the Sacks and Foxes. We shall have a great battle in a day or so."—Com. Ad.

Spots on the Sun.—A writer in the Rochester Daily Advertiser, attributes the cold weather to the spots and umbra on the sun's surface. Four spots he observed were quite visible on the morning of the 23d inst. The nucleus of three were connected by a kind of umbra, or net work, covering a considerable space; and in fact the whole disc was covered with corrugations and fuci. Its beams are pale and weak; and by an Eudiometrical experiment, its illuminating properties are quite deficient; when concentrated by a double convex lens, they are quite feeble in igniting combustible substances.

Dr. Herschell made a table of the spotted years, and found them the greatest grain seasons in Europe, and there is no doubt, says the writer, but the spots this year will have a favourable effect upon English grain in this region, (though unfavorable to the horticultural productions) as from its forwardness and luxuriant growth, there was great danger of extensive injury.—The spots are easily discernible by a common telescope with a coloured eye glass, for several hours after sun rise.

Alabama Silk.—We have received from a gentleman residing in our immediate vicinity, four samples of silk, made at his plantation. Their colours are, as they were reeled from the cocoons, a pearly white, pure straw colour, and a rich bright saffron. We do not profess to be judges of the silk in its present state, but by persons who are acquainted with the subject, the silk is said to be remarkable for strength and fineness of fibre, and is very handsomely reeled.—Mobile Register.

Robbery.—On Tuesday last the pocket book of Dr. John S. Crane, of this village, containing between six and seven hundred dollars, was taken from his pocket, while going on board the steam boat at Newburgh. A little boy standing on the dock, saw the man take the pocket book, and informed the captain, that he was on board the boat, and in a short time pointed him out. The Captain charged him with the robbery, whereupon he immediately offered to be searched, throwing down a pocket handkerchief he held in his hand, in which the money was concealed. The Captain searched him but could not find the money. In a short time he went into the cabin and was observed by a passenger to tuck his handkerchief under a mattress, and upon examination 500 dollars were found. The remainder of the money it is supposed he threw overboard with the pocket book.—Gusten Pat.

Locusts, in great numbers, have made their appearance in some parts of North Carolina.

The thirteenth annual report of the Colonization Society has been published. Applications for passage to Africa have been made by 1000 free persons of colour, and 600 slaves. The Board has received information that not less than 2000 slaves would be liberated in North Carolina, provided they could be immediately removed.

Stephen Crank, an old and respectable inhabitant of Chester District, S. C. is said to have been murdered, and his body found. A coloured man had been arrested who confessed that he was employed by a son of Mr. Crank to commit the murder.

LATEST FROM MEXICO.—Letters received in this city from Havana, quote letters from Vera Cruz of May 15th, brought by the British Packet. The country remained quiet, and nothing new had occurred worthy of particular notice. These dates are fourteen days later than our previous ones.—N. Y. Daily Ad.

SALEM MURDER.—It is stated in the Salem papers that the chief offender, the originator of the diabolical plan, had been admitted as a witness on the part of the state. From a private letter, it appears that the Knapps were willing to screen themselves from legal punishment, by becoming the witnesses for the Government, and that a committee waited on the father of them, to know which should be accepted. The thoughts of seeing the doom of one of his own children was more than nature could support, and the feelings of the father for a season conquered those of the man. Pointing to the chamber in which the wife of his oldest son lay, he said, "On account of that young creature, save my old self." The scene is described as agonizing beyond human endurance.

The wife of J. J. Knapp, Jr. now about 20 years old, is one of the beautiful and accomplished ladies in Salem, and the entire devotion of her husband had become proverbial in that town. She has not yet been permitted to visit him in prison.—Her grief and mental agony are beyond description, and she mourns as those "without hope." Although not permitted to visit her husband, she insisted on going to the Jail, where she was carried in a carriage; but she was unable to look up when she got there. Knapp went to the window of the prison to see her, and it is said he did not discover any extraordinary emotion.

It is lamentable, in the highest degree, that the fate of two such beings should be so intimately and inseparably united. Yet so it is—an innocent, and a virtuous, young, and amiable female, made to adorn her sex, is united with a guilty wretch, whose crimes render him an outlaw from the favour and protection of society.

From the Newburgh Gazette of Saturday.

Another Robbery.—Mr. Bodine, of this county, was robbed of his pocket book, containing 575 dollars, by cutting open his side pocket while he was asleep, on board the steamboat Albany, on her passage up yesterday. Mr. Bodine, who was the lucky holder of a prize ticket in one of the lotteries lately drawn, had been to New York to receive his prize money, and was taking a comfortable snooze, probably dreaming of "gold in store," when some still luckier fellow (so far) took the liberty to draw the money over again, without the ceremony of buying a ticket.

ERIE, (Alab.) May 17.—Unfortunate Occurrence.—Between 11 and 12 o'clock, on Wednesday evening last, Captain Dennis McGuire, and those under his employ, who were engaged in freighting the barge Fox, at Demopolis, in Marengo co. a box containing six bottles of the oil of vitriol, which had remained in the sun during the day, burst, and Mr.

McGuire, in endeavouring to get the box removed, inhaled the strength of it, which, it is supposed, caused his death. He expired on the Friday following. Some of the persons assisting him were also much hurt. Mr. McGuire has been a resident of this state, six or seven years; he was a respectable member of society. He was an Irishman by birth, and formerly resided in the city of New York.

So powerful were the effects of the vitriol, that it threw some of the saw dust in which it was packed, forty or fifty feet.

CHARLESTON, May 29.—CAUTION.—The deleterious effects arising from eating the flower of the Gardenia plant, or Cape Jessamine, were evinced yesterday afternoon in the case of a female child, whilst walking in a garden near the city. The person affected has been in violent convulsions ever since, and apprehensions are entertained of her life.

SUICIDE.—Yesterday morning about 8 o'clock, Mr. D. L. Thomas was found dead in the third story of his warehouse, adjoining his dwelling. The destruction by fire, some time since, of his extensive sugar refinery, and consequent embarrassments, it is supposed, caused an alienation of mind, which led to the fatal act.—Balt. Patriot.

A CARD.

THE Subscriber acknowledges with gratitude, the receipt of Ten Dollars from the members of his congregation, to make him a life member of the Connecticut Branch of the Baptist General Tract Society. This act of their benevolence he regards, not only as a token of their personal regard for himself, but as an evidence of their love to the cause of Christ.

S. S. MALLERY.

Willington, June 8th, 1830.

MARRIED.

In this city, on Tuesday evening last, the 6th inst. by the Rev. Mr. Davis, Jeremiah Brown, Esq. to Miss Clarissa A. Comes.

At Meriden, on the 8th inst. by the Rev. Mr. Bentley, Mr. James M. Plumb, merchant, of Berlin, to Miss Jennet F. Yale, daughter of Wm. Yale, Esq. of Meriden.

At Middletown, by the Rev. Mr. Crane, Rev. John Starkweather, of Billerica, Mass. to Mrs. Mary Hall, of Middletown.

At Durham, Mr. Blynn T. Brainard, of Middletown, to Miss Catharine Foote, daughter of Dr. Wm. Foote.

At Franklin, Mr. Samuel M. Hill, of Norwich, to Miss Esther M. Lee, of Glastenbury.

At Litchfield, D. C. Sanford, Esq. to Miss Amelia S. Seymour. Mr. Ethan Kilborn, to Miss Thankful Bishop.

DIED.

At New Haven, on the morning of the 4th inst. after a short illness, Rev. Isaac Kimball, pastor of the Baptist Church in Wallingford, aged 46. Mr. K. went to that city on Saturday, the 29th ult. for the purpose of preaching the next day; at evening felt quite ill, and the next day was unable to leave his room. His disease is supposed to have been what has been known in Wallingford and other places, as the sinking typhus fever.

At Woodbridge, on the 15th ult. Rev. Amos Broad, aged 55, a travelling Free-will Baptist Minister.

At Humphreysville, Mr. Clark Davis, 39.

At Wolcott, on the 20th ult. suddenly, Mr. Eleazer Finch, 32.

At Cornwall, on the 19th inst. Miss Mary Marsh Drowned, in Chatham, on the 31 inst. Mr. Andrew Shepherd, aged 65.

At Norwich, Capt Elias Lord, 68.

At Lebanon, Mr. Wm. Randall, 57.

At Middletown, Mrs. Elizabeth B. Gilbert, wife of Dr. Ebenezer Gilbert, 72. Mr. Daniel Watworth, 70.

At Haddam, Mrs. Maria Paine, 24, wife of Mr. I. H. Paine.

At Litchfield, Mrs. Elizabeth Frisbie, 67.

At Manchester, Mr. Jewett Perry, 29.

At Glastenbury, Mr. Reuben Hollister, 24.

At Farmington, Mr. Julius Thomson, 32. Mrs. Esther Hooker, 54.

LUMBER.

THE Subscriber would inform his friends and the public in general, that he has resumed the Lumber business at his Lumber Yard in Front Street, 10 rods south of Morgan Street, where will be kept constantly on hand an assortment of

LUMBER,

consisting of all the different kinds used for building. PERSONS wanting Lumber of any description, will please call and examine for themselves before they purchase elsewhere.

ELIAS SNOW.

Hartford, June 12, 1830.

WOOL CARDING.

THE subscribers will card Wool this season, at two cents the pound.

Sumfield, June 12, 1830.

21—3wp.

THE FOLLOWING

SABBATH SCHOOL BOOKS,

HAVE been recently added to the Baptist Sabbath School Depository, Exchange Buildings, corner of Main and State Streets:—

PACKARD & BUTLER,

AGENTS.

Choice Stories

Casket

Story of Paradise Lost

Baldwin's Catechism

Parable of Ten Virgins

Evil of Theft

Memoir of H. B. Morse

History of Church

Evangelical Spectator,

2 Vol.

Successful Missions

Rel

POETRY.

From the London Baptist Magazine.
SPRING.

The rugged reign of Winter's o'er,
The dreary storms are past;
The howling tempest's heard no more,
No more the northern blast;
The icy glade, the frozen plain,
Are clothed in vernal dress again;
The fields with gladdening echoes ring,
And purring brooks, and gliding streams,
Reflecting mild the solar beams,
Hail thy approach, sweet Spring!

The mossy fount, the woody brake,
The steep and craggy dale;
The gentle rill, the lucid lake,
The flow'ry, fertile vale;
The gloomy copse, the shady grove,
Where weary pilgrims silent rove,
Where oft is heard the voice of love,
Their grateful stores of influence bring;
Creation's robes, with various song,
Each other's notes of joy prolong,
To greet thy coming, Spring!

And man, his heart, tho' sorrow-riven,
His eye, tho' dull'd with care,
Looks upward to the vault of heaven,
And loves thy beauty there:
In every beam thy smile he sees,
New life inhales from every breeze;
Will he refuse to sing
To Nature's God, who in the day
By Him appointed, doth array
The earth with blooming Spring?

Mysterious change! from dreary gloom,
And dark, chaotic night,
Creation, bursting from the tomb,
Awakes in joy and light.
So, when the last great trump shall sound,
The dust of saints, now under ground,
Our Lord with him shall bring;
In radiant beauty shall appear,
Without a cloud, without a fear,
Throughout eternal Spring.

J. B. S.

THE RIGHTEOUS SHALL HOLD ON HIS WAY.—Job xvii. 9.

Ye that delight to hear,
The sound of Jesus' name;
Dismiss your ev'ry fear,
His word is still the same:
Prophets by Him were taught to say,
"The righteous shall hold on his way."
Though darkness overspread
And hide your Saviour's face,
Tis but to shew your need
Of his enlight'ning grace:
For through that grace, from day to day,
The righteous shall hold on his way.

Though doubts disturb your peace,
And unbelief assail;
Through Jesus' power and grace,
You shall o'er them prevail:
No tempter shall your souls betray,
The righteous shall hold on his way.

Made clean by Jesus blood,
And sanctified by grace;
Joint heirs with Christ in God,
Cloth'd in his righteousness:
To realms of everlasting day,
The righteous shall hold on his way.

J. R.

From the N. Y. Bap. Register.

ON NEGLECT OF COMMUNION.

"This do in remembrance of me." Luke xxii. 19.
The bread and wine employed in the Lord's supper, are the instituted means to strengthen and carry up the faith of God's elect, to hold communion with the Son of God, in the offices, acts, and relations, which he holds, performs, and sustains in reference to them. And though the death of Christ is more particularly recognized in this ordinance, yet, as that event may be considered the axle, around which all the circumvolutions of his mediatorial works are performed, this institution necessarily has a relation to his person, in the performance of those works.

And will not these considerations give the Christian a more enlarged view of the instruction, and prepare the mind to feel a greater interest and obligation, suitably to regard it? The mediation of Christ is the great connecting link between God and the church, connecting also her militant with her glorified state.—The incarnation of our Lord gave him likeness of nature with his bride the church, and laid the foundation of their union; while his death gives her freedom, and his blood seals her pardon.

Again, that 'mystery of godliness' gave human nature in him relation with the Deity; and as our brother and kinsman, gives a constituted relation between the church and the ever-living God: so that the church is indeed the 'King's daughter,' and provision is amply furnished to make her 'all glorious within.' Thus the Head and husband is brought before the bride in her own nature, to give her laws and lessons of wisdom for her instruction, and examples of patience, poverty, and untiring godliness, for her imitation; and as having been 'made sin' for her, that he might put away her iniquity by the sacrifice of himself. Thus the great love of God to us, the legal and meritorious ground of union with him, and a preparation of heart to sustain and enjoy this union, together with all the acts of momentous life, are notified by this ordinance.

But Christ's work on earth was a preparation to do business for us in Heaven, and was but a part of the great chain of events he is now consummating by his grace. Hence, his resurrection, ascension, and intercession at God's right hand, are all founded on his death. This institution is a solemn pledge, not only

that he has lived and died for us, but that he is now in Heaven, and ever liveth to make intercession for us, and will finally come again, to crown the great plan contemplated by his death. And Christians are instructed to refresh their faith in these things, by this ordinance, in which they 'show the Lord's death till he come.'

It will then appear, that by means of this institution the church's spiritual vision is strengthened to look into the eternal council held for her redemption, and behold the Son of God coming forth to view in our nature, moving on the road of pain and toil from Bethlehem to Calvary, and effecting her redemption on the cross, then rising to glory, to file in his death, and take out her pardon.

This institution, then, discovers to us the King's high road over Calvary, on which every blessing travels to us; and that, instead of being an unmeaning ceremony of human contrivance, to be treated according to the caprice of our fluctuating feelings, it is an ordinance of God, embodying the great truths of the gospel, and solemnly binding upon every member of the Christian church.

Unthinking minds, it is to be feared, are not fully apprised of the great blessings which take root in this institution, nor sufficiently chastened by gospel reflection, to feel their constant obligation to attend it—an obligation resting on the positive command of God, designed to promote the comfort and confidence of Christians, and in happy accordance with their religious profession. By this ordinance, the spiritual intercourse of believers is brightened with the great Redeemer, in all his acts, living, dying, rising, reigning, and coming in glory at the end of the world, to receive his saints to their Heavenly rest.

The objects contemplated by the celebration of the Lord's Supper are at least three-fold, viz: To express our allegiance to, and dependence upon the Lord Jesus, as King of Kings; to promote the union and spirituality of the church; and perpetuate the great truths of the gospel sealed with the blood of the Son of God.

And if, by our faithful attendance at this ordinance, we profess our submission to Christ, attachment to his cause, and faith in his death, as the only ground of acquittal from guilt; do we not, by our voluntary neglect to participate in the sacramental symbols, declare that we have no regard for that great instrument which contains the charter of life? Were it not from stern necessity, we could never believe that a soul, made free by Christ, would ever fail to commemorate the act which broke his chains, and gave him liberty.

We are concerned to say, it is seldom that a soul deeply conversant to promote religion, voluntarily lingers without, while Christians are within, in the presence chamber of God's word, holding communion with their Lord in this institution. But this neglect is generally found, either among that class of professors who follow Christ, at a distance, or those who are so unhappily constituted that they almost always find something wrong, somewhere among their brethren, or the acts of the church, to chafe their minds, and unfit them for communion. Go to them, and you will find them hanging against some little snag; heal their minds, and perhaps they come forward once, and by the time of the next communion they are all unfitted again.

Something else has arisen to afflict these unfortunate Christians, and excuse their attendance. Those who indulge themselves in this neglect, not unfrequently absent themselves during the afternoon service, or depart immediately upon the congregation's breaking up for the ordinance. Sometimes, however, you may see them sitting back, while the celebration is in progress, either wonderfully grieved about something, or looking on with a careless indifference, as if to let some one know they can suitably resent an injury. Such are so unprofitably watchful over themselves, ought to have a serious difficulty with others. All churches are more or less troubled with such persons. They are to the church what a thorn bush is to the shoulders of the traveller; they always cause trouble in Zion.

Habits of excusing ourselves on such occasions, are unscriptural, and against a positive command of Christ, 'This do,' &c. And I know of nothing which can overthrow the obligation to obey this injunction. Our Lord, when he instituted this ordinance, had distinctly under his eye, every case of such neglect to the end of the world, and all the excuses that can be heaped together, and yet he said, 'This do in remembrance of me.' Now it seems to be the sentiment of some, judging from their practice, that there are many things which will excuse this neglect; but where is the proof?—And if no proof, (as it is evident there is none in scripture,) is not this practice a rash and dangerous one? Is not this practice in certain cases of excuse, or indirect investigation, the church may direct a member to remain from the table; but for an individual to exercise this authority over himself, or attempt it over another, wants proof.

The apostle says, 'Let a man examine himself, and so let him eat,' &c.; and not examine and refrain from eating, but examine and eat. The truth is, Christians should always, by a proper examination, be prepared for this duty. Should difficulty arise among members, the earliest opportunity should be taken to have it removed; and if a proper spirit prevailed, it would be removed; and where this spirit is wanting, there is blame and not excuse. The authority of the command looks down all the petty excuses of a mortal world.

Some excuse themselves on the ground that their religious exercises are too low to attend on such occasions. As well might a man say he is too sick to take proper remedies, or excuse himself from nourishment on account of bodily weakness. And he who neglects to attend with the faithful, goes on impugning a mind already reduced to a skeleton. Others plead as an excuse, their unworthiness to attend so solemn an ordinance; and this very plea, though it seem to include a degree of humility, yet savors not a little of a legal spirit; for no

person, however eminent for piety, is personally worthy—all must go out of themselves to Christ's fulness. And here, in faith, is accepted, and both alike welcome to this feast of fat things.

I have found some, embarrassed with 1 Cor. xi. 29, 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,' &c. But the apostle never designed by this passage, to frighten the lambs of Christ out of his pasture, but to curb the boldness of the carnal professor. Such, indeed, were threatened with temporal judgments, as sickness and death, that, being chastened of the Lord, they should not be condemned with the world, Ver. 30, 32. But such as are poor and of a contrite spirit, and tremble at God's word, of all persons have the least to fear from the above threatening, and therefore should be encouraged to come forward.

And now, may I not take broad ground, and say, that nothing but positive neglect of duty, weakness of faith, or misconception of divine truth, keeps any member from this ordinance, when health and opportunity are afforded? Neglect of communion in individuals is a great affliction to churches, and peculiarly injurious to such as indulge in it, as thereby they enable their own souls, and expose themselves to great temptations. Such render themselves suspected of some sin, which lies hard on their conscience, and which they are too unhumiliated to confess. Suspicion also is carried into the church, each fearful of being the cause of stumbling to such persons. This course is unscriptural, widely spread, of long standing, in opposition to brotherly love, always troublesome, and peculiarly unsettling to that harmony which is the ornament of the Christian church—and therefore should be discontinued forever.

GAMMA.

From the New York Observer.

THE CONSCIENTIOUS PEALER,

OR, DO YOUR DUTY AND LEAVE CONSEQUENCES TO GOD.

A few weeks since, we translated for our paper, from the Berlin Evangelical Church Journal, an account of Jacob Hauser, a groom in the service of a Dutch General at Amsterdam, who was converted under the preaching of Mr. Boeckler, and was dismissed from his master's service because he would not violate the Sabbath. We now give from the same work a continuation of Jacob's history.

After Jacob was deprived of his place and living at the house of the General, he engaged, with the advice of his Christian friends in peddling dry goods, particularly laces. In this business God blessed him, so that he obtained from it a good living. One night, however, as he was returning home with his money, after having disposed of his goods, he was robbed and deprived of his little all. Now he was in a worse plight than when he left the General; for then, though he was deprived of his bread, he had incurred no debt; but now he was without his bread, and also deeply in debt to the merchants who had trusted him for the goods. With a sad and desponding heart, Jacob entered the great city of Amsterdam. He ventured reluctantly to go to his usual abode at the house of a rich merchant, who was his principal creditor, and from whom most of the lace was purchased for his last trip. There he remained for some days without relating what had happened. At length, the merchant asked him why he did not, as formerly, come and select new goods? Jacob then told him that his money had been stolen from him, and that he was not now in a condition to pay his debts, and could not obtain any one to be security for him. "If that is all," said the merchant, "your honour is security enough.—Come at once, choose your goods, as many as you wish."

Jacob came then and took lace again. Other merchants, who had heard of the misfortune of the honest man, made him the same offer, and constrained him to take the best and choicest goods. Never before had he had so many and so beautiful articles. A friend advised him to proceed with them to the fair at Cassel. True, the expenses of the journey would be considerable, but then the price of the goods was much higher in that market. Jacob complied with the advice, and set off for the fair.

On his way, a heavy burden weighed upon his mind. "You have," said he to himself, "in time past asked a higher price for your goods than that for which you could afford to sell them, and actually did sell them, when people were by who understood the trade.—Many, however, were not accustomed to trade, and paid you the price demanded. Was it right in you to take this price? A Christian should not lie nor cheat but was not this doing both? Well, hereafter I promise in thy presence, my God, that I shall never be so again! Give me strength to remain true to my resolution!"

He arrived at Cassel. Lodgings were dear, and so was food, but it was a good place for the sale of fine goods. He occupied his hired booth. On the first day many people came, who looked at the goods, asked the price, and endeavored to beat him down. He told them, however, that he had but one price, and he could not take a penny less. No one would have any thing to do with such a singular man. They turned their backs upon him, and he did not sell an ell that day.

At night, at the tavern, he could not eat for sadness. "This then," he thought, "is the reward of Christian honesty! Derision and poverty! It did not happen so when you was wise like other men. God will not that you should starve. Your course must be wrong, else why do you fare so poorly?" "Wrong!" said a better voice, "that cannot be wrong which agrees so entirely with the word of God and his commands. Be comforted. God whose spirit put into your heart the purpose to be true to him and his law, can and will help you. He slept quietly, and waked with a cheerful mind.

The two following days he met with no better success than before. At night, while the other lodgers at the inn were joyful, and ate, and drank, and told of the gains they had made, poor Jacob had not made one farthing; he ate his piece of dry bread alone and with tears.

Still he had one hope; a countless world of fine goods, had not yet been at the fair. At last, on the fourth day, the countless came. Jacob's heart beat high for joy and hope as the countless entered his booth in preference to all the rest, selected a quantity of lace and laid it aside. She enquired the price, and wished for a moderate abatement. Jacob told her that he had named the lowest price, and that he could not abate a farthing. The countless, to whom this conduct was new, went away silently, without taking a single piece.

At this moment, when his need was greatest, the power and grace of God were mightiest in him. "Well," he thought, "I yield myself wholly to thy will, thou faithful One.—I know not what more to do. It is over now with my trade. Do thou provide for me in thy own way!" His mind was never so calm and happy as it was through this whole day. He was confident that God would provide for him.

The countless meanwhile went round the other booths. The goods which she saw were much worse, and the prices were exorbitantly high. She, being a judge, remarked this to the ladies with her, and concluded to go back to the first booth. Here she purchased even more than she had at first intended, and at length commended to the ladies the conduct of the honest man who would not abate his price. These ladies and all the ladies of the court then made purchases of Jacob, and at night he had not a quarter of an ell left. For all was sold.

"I could not!" said he, "for the three first evenings eat for sadness; and now I could not eat for joy. My soul was full of praise and thanks to God. Yes, he is true and faithful, and rewards every one who is faithful, whether in the least things or the greatest."

MR. JOWETT'S VISIT TO JERUSALEM.

Before I leave the subject of the Mediterranean, I must solicit your attention to the miserable things that are going on at Jerusalem. I regret to say that no days of my Missionary Course passed with so little comfort, as those which I spent in that city; which, however fallen, is still worthy our highest consideration, and still to be revered for the prospects that lie before her. But what is doing there? The words of the weeping Prophet may be best described her state—"This is the city to be visited: she is wholly oppressed in the midst of her."

The lovely Turk is in possession of it; and, cold and lordly while he draws from it the means of pampering his own luxuries, he sits unmoved, while the suffering city goes to ruins. There, also, is the pining Jew, in a very different state indeed from the Jews of other countries; and, as may be supposed, when looking upon his own country, peculiarly forlorn, and exhibiting in himself the most vivid comment on the curses at the close of the Book of Deuteronomy. There is a dizzy tremulousness in his look: he seems afraid of every thing; and, if he is spoken to, cowers and shrinks, as if he were convinced that he was still to be the victim of increased oppression.

Then there are Christians there, having a name to live, but they are dead. What are they doing? Not, certainly, the work of their Master. They pride themselves on the possession of what they call the Holy Places and the Holy Sepulchre. When asked by a friend, after having been some days at Jerusalem, why I did not visit the Holy Sepulchre, I confessed to him the reason of my reluctance: and if I had not recollected that it might be my duty to repeat here what I had seen there, I would not have appeared in a place of such unmingled superstition. The Church of the Holy Sepulchre is open to all on certain festivals: on other occasions it is to be seen for a small sum—about eight shillings: we paid this sum, and expected to make our visit in silence; but it was immediately known in Jerusalem, where people seem to have no employment but to watch every passing occurrence, that the English Christians were about to visit the Church: when we went thither, we found the place crowded with persons, who were, in the language of those countries, "doing" certain devotions: they were going round, touching certain places—the Stone of Unction—the place where Joseph of Arimathea stood—that where Nicodemus stood, and the Empress Helena—the spot where Adam's skull was found by the Emperor Constantine! These and a multitude of other legendary spots they reverence; and they wondered that we did not do so likewise. I should be always most unwilling to wound the feelings of any one, more especially of one who may be sincere in his error; but, in the Church of the Holy Sepulchre, there is not even the semblance of Christian Union—nothing but division. Theirs is a faith working by hatred.

There are the Chapel of the Greeks, the Chapel of the Latins, and those of the Nestorians; the Copts, the Armenians, and the Abyssinians; and the Turk, who sits at the door smoking, smiles, in tranquil scorn, while he knows that he must be paid his price. These Christians come to purchase these sacred places, bidding one against another: and the consequence is, that there is nothing but perpetual strife among them, instead of the character enjoined by the Redeemer, when he said, *By this shall all men know that ye are my disciples, if ye have love one to another.* There is no place on the earth, which, like Jerusalem, so completely answers to the Apostle's expression, *hateful, and hating.* The Greek fights with the Catholic, and the Armenian with his money outbids them both; while they are despised by the Jew, who knows that Idolatry is not Christianity.—*Lond. Missionary Register.*

If we have no communion with God here, surely we can expect none hereafter.

A TRULY CHRISTIAN EXAMPLE.

The following account of a worthy public spirit mechanic in New Haven, Ct. is from the report of the Prison Discipline Society, read at the Annual Meeting in Boston, last week:—

A worthy mechanic in New Haven, has given his personal attention for three or four years so effectually to the children in the poor house in that city, as to change the whole aspect of their condition and prospects. He formed a Sabbath School among them, and provided for their education, and provided for their clothing, where they are apprenticed; and thus, by severing attention has reduced the number from nearly 40 to 6 or 8, and the expenses of the town for the support of the establishment from nearly \$4,000 annually, to a little more than \$1,000. The number of all classes in the poor house has been reduced, principally by his personal attentions, from nearly 150 to about 70. To these efforts he was induced by hearing an address in New Haven, where, he thought he would do all the good he could in the most wretched place he could find, which was the poor house. Besides attending to the children, he took out the Christians found there, and provided for them at his expense in private families. After knowing the blessedness of doing this some time, he himself and receiving into his own bosom a hundred fold for all he gave away, he went to the churches to which the poor Christians were longed, and told them that he was receiving mercies very fast in taking the poor of the churches out of the poor houses, and he should be glad to have them receive a part of the mercies by doing a part of the duty; but if they were not willing, he was willing to have them measure full, pressed down, shaken together, and running over. Christian friends, thus mentioned when he is dead. If we approve his conduct, let us imitate his example.

PLEADING NOT GUILTY.

We constantly find judges urging prisoners to utter falsehood; when they have truly pleaded guilty, they are urged to withdraw their plea, and to deny the charge. Is this justice? Is policy? Is it humanity? Is it religion? And it is not extraordinary that our governors and legislature will not abolish this absurd and useless practice of making prisoners plead guilty or not guilty, when no persons believe in attorney or non attorney, even if true; and an indictment is held out to the guilty to allow a solemn falsehood in the presence of Almighty God. The custom is the more reprehensible, because a prisoner is often not really aware whether or not he is guilty of the exact charge laid in the indictment.—*Christian Observer.*

INJURED AFRICA.

The following striking paragraph occurred in an Address, delivered at Lexington, Ky., by the Rev. Mr. Bascom, an Agent of the Am. Colonization Society.

"Once Africa stood proud in learning, and arms. Her pyramids, obelisks, and the granite pillars of her ruined cities, stand a gloomy magnificence, monuments of her architectural skill. She furnished her heroes for the field of battle, and her bishops for the church of God. To learning and religion she had ably contributed. But what wonder at her present depression, rifled as she has been of her blood and treasure by every Christian nation. To the shrine of European cupidity, it is computed that one hundred and ninety millions of her inhabitants have been sacrificed. To every nation Christian and infidel, she has in vain raised her cry of supplication. In reply, she receives only additional weight of claims. Every garb that blows over, catches the sound of her groans, and almost every foot of her soil is stained and wet with her blood, shed by Christian steel."

Poverty.—Have the courage to appear poor and you disarm poverty of its sharpest sting.—Affluence may give us respect in the eyes of the vulgar, but it will not recommend us to the wise and good. A good and well cultivated mind is greatly preferable to rank or riches.

NOTICE.

A Court of Probate holden at Suffield, within and for the District of Suffield, on the 22d day of May, A. D. 1830:—

Present, OLIVER PEASE, Esq. Judge.

UPON the petition of Apollis Fuller, of Suffield, in the county of Hartford, shewing that said Court is guardian of Abigail Kendall, Emeline Kendall, and Simon Kendall, 2d. all of Suffield, in said District, minors. That said minors are the owners of real estate, situated in said Suffield, viz: said Abigail of about nine acres of land, said Emeline of about two acres of land, and a share in a dwelling house, and said Simon, of about ten and a half acres of land, being the property distributed to them from the estate of their late father, Amos Kendall, of said Suffield, deceased, valued at about 270 dollars to each share. That said property is of but little use to said minors in its present situation; that the said property, put at interest, on sufficient landed security as the law directs, would be far better for said minors; praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in a news paper printed in Hartford, three weeks successively, and that said petition will be heard at the Probate Office in said district on the 3d. day of August next ensuing, at 2 o'clock, P. M.

Certified from record,

Present, OLIVER PEASE, Esq. Judge.

3w20

WANTED.

TWO Apprentices at the Baking business, about 16 years of age. Boys from the country would be preferred. None need apply unless they can produce good recommendations.

JOSEPH S. FRENCH.

Hartford, May, 22d, 1830.

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